

never any long period in which Israel is without prophets or other leaders to keep alive the knowledge of Jehovah.

The account of the events of this period is found in 1 Samuel 8 to 1 Kings 11; also in 1 Chronicles 10 to 2 Chronicles 9. Judges, Ruth, and 1 and 2 Samuel were probably composed in this period; also many psalms and proverbs and the Song of Solomon.

V. THE DIVIDED KINGDOM.

The taxes were heavy under Solomon. His foolish son refused to make them lighter, and the northern tribes revolted. This brings us to the period of the Divided Kingdom (931-587 B. C.). In 722 B. C., Samaria was captured by the Assyrians, and the kingdom of Israel (or Ephraim) ceased to be. The kingdom of Judah was destroyed by Nebuchadnezzar in 587 B. C. and the people carried captive to Babylonia. As early as 605 B.C. captives were taken from Jerusalem to Babylon. Daniel and others were carried into exile in that year. In 598 B. C. Jehoiachin and many of his people were transported to Babylon.

The ministry of Elijah and Elisha in the Northern Kingdom made memorable the period from 870 B. C. to 800 B. C. In Judah, Obadiah and Joel were probably contemporary with Elisha. Jonah, shortly after 800 B. C., prophesied first to his own people and then to heathen Nineveh. Amos (about 760 B. C.) thundered at Bethel against the sins of Israel, and Hosea (about 750-725 B. C.) pleaded with Israel to return to Jehovah. In Judah, Isaiah and Micah filled the period from 740 to 695 B. C. with brilliant ministries. Amos, Hosea, Isaiah, and Micah made prophecy a mighty power in the eighth century B. C. To Isaiah it was given to picture the Messianic King in his glory and to describe the character and achievements of the Suffering Servant of Jehovah. Hezekiah, one of Judah's best kings, led his people to turn from idols to the worship of Jehovah. Isaiah and Micah found in him a sympathetic hearer.

With the fall of Samaria in 722 B. C., the Kingdom of the